

## Shah Ismail & his Qizilbash militants

Through their connection with Naṣīr al-Dīn al-Ṭūsī, who was the Mongol conqueror's councillor, the Shi'i notables of Ḥilla and the Shi'i vizier of the last Abbasid Caliph, Ibn al-'Alqamī, secretly submitted to the invading Mongols and accepted office under the Mongol regime. One of them, Raḍī al-Dīn b. Ṭāwūs, played the leading part in a gathering of the 'ulamā' in the Mustanṣiriyya Madrasa in Baghdad, summoned by Hūlegū to legitimate Mongol rule. In response to the question put to the hesitant jurists by the Mongol sultan, Ibn Ṭāwūs was the first to step forward and rule that a just infidel ruler was preferable to a tyrannical Muslim ruler! Mongol sultans were too busy to consolidate their authority over Muslims that they proved to be very indifferent to various sects but the fertilized embryo was fully grown up within centuries when very young Shah Ismail captured Tabriz out of blue and founded Safavid dynasty.

After the devastating destruction of declining Abbasid caliphate by the Mongol and the next century's plundering of Tamerlane when Muslim lands from Indian border up to Baghdad was trying to recover slowly from the ravages than another biggest thunderbolt starts to blow up as tremendous tornado in the northern hemisphere of the adobe of Islam. A young god-king claiming incarnation of divine Jesus-Ali and of the king of old Persia and last Qutb of Sufi Safavid order with his Qizilbash Murid soldiers to whom he was Murshid-E-Kamil captured Aq Qoyunlu capital Tabriz slaughtering all its royal family members entered in central mosque surrounded by his Qizilbash armed murids and told Imam, city-elites to curse first three caliphs of Islam Abu Baker, Omar and Osman and whoever refused instantly was cut off the heads in the mosque pulpits strained with bloods. He killed the King of Shirwan who refused to curse the first three caliphs and his dead body was cooked in boiled water and ordered his murid qizilbash soldiers to eat it to prove their sole obedience to him. Body of Morād Beg Jahānšāhlū was also cooked for his qizilbash murids delicious foods. Uzbek sultan Shaibani khan was defeated and killed in the battle field and his body was roasted for cannibalist qizilbash and his scalp was decorated with gold to make his drinking goblet for wine. He captured Baghdad and destroyed the tomb of Abu Hanifa, Abdul Kader Jilani and all prominent Abbasids caliphs.

[When Ismail took Tabriz he commanded] . . . that Abu Bakr, 'Umar, and 'Usman, should be cursed in the bazars, on pain of death to him who refused. In those days men knew not. . . of the rules of the twelve Imams [but]... day by day, the sun of the Shia' faith rose higher and lightened the dark places of the earth. (Persian chronicle of Hasan Rumlu).

[Some merchants say that the Safavid shah] has sixty thousand horsemen, and they are all white people and warlike. . . . [Ismail] was going through the country putting everything to fire and flame; and especially he put to the sword all those who believed in [the sunni caliphs]

Bubachar and Othman and Aumur [Abu Bakr, Uthman and Umar].( Ludovico d'Varthema, Itinerary, 43-44).

He taunted the Mamluk sultan in Cairo, warning him that the seal of his title to hegemony in the Muslim world, possession of the holy cities of Mecca and Medina, would soon be lost. Merchants from Venice, Italy, Portugal were happily monitoring the circumstances that at last the long awaited savior Prester John who supposed to arrive during crusade to save Christian Europe had arrived in the East who would free Europe from the scourge of the Ottoman Turks. It was enscribed in the official records of the Venetian republic that,"... He (Shah Ismail) claimed to be god. Exeth (Shah Ismail) demanded of a captured Turk, "Where is god?" and he responded, "God is in heaven." And quickly Exeth had him cut to pieces. Then he asked a Christian, an Armenian priest, "Where is god?" and he answered, "In heaven, on earth and here," pointing out him who listened. And Exeth replied, "Let him go, because he knows where god is."

Venetian spy, Costantino Lascari, pretending to be engaged in trade, contacted Ismail and reported to the Venetian senate on the shah and his troops," this religion of the Sufi. . . always bore great hatred toward the Ottoman house, and counts them as heretics . . . And this religion of the Sufi has always made war on the Ottomans... Having seen, in so short a time, his great success, it seems to me an incredible thing... Dear Prince, I wished to make this declaration... It is true that this Sufi, in his faith is very catholic." There was doubt about the reality of Shah Ismail as Zuan Moresini, in Damascus, sent a lengthy account to Venice which assembled the elements of Ismail's mythology,"... He is the holy of holies, full of divinatory power, for he takes counsel from no one... by the belief that they have that those who die for the faith will go to heaven, they are indomitable and always victorious.... [Along with Safavid prophecies] some of the friars of Jerusalem believe, as a result of his stupendous and miraculous acts, that (Ismail) is the Antichrist. . . I leave it to Your Magnificence to judge about these things... since Xerxes and Darius there has never been a king of Persia like him to subdue all of Iran in such a way that Alexander (himself) never had such success". Even following a sympathetic account of Ismail's early life in which he is portrayed as an orphan raised by an Armenian priest, the oft-quoted anonymous a Venetian merchant described: " Sufi Ismail then advanced on the city of Tauris (Tabriz)... massacred many of the inhabitants. All the kinsmen of Sultan Yakub (Shah Ismail's maternal uncle) were put to the edge of the sword, and even pregnant women were slaughtered with their unborn offspring....Three hundred public courtesans were then arranged in line, and their bodies were cut and divided in two. Then eight hundred avaricious Blasi who had been brought up under Alumut were beheaded. They even slaughtered all the dogs in Tauris, and committed many other atrocities. ...After this, Ismael sent for his own mother, (Stepmother, according to others) who was in some way related to Jacob Sultan, and finding that she had married one of the lords who had been present at the

battle of Derbant, after reviling her, caused her head to be cut off before him... From the time of Nero to the present, I doubt whether so bloodthirsty a tyrant has ever existed." (The Travels of a Merchant in Persia)

Tome Pires, who discovered that Ismail's mother was an Armenian Christian, and that he was raised by Christians from whom he learned "what was good." He also noted that one-tenth of Ismail's original two thousand horsemen were Armenian Christians. Further, Tome Pires suggested that the Shi'ites and their first imam Ali, the prophet's son-in-law, were somehow not really Muslims, contrasting them to the Sunnis whom he called "Moors". Many Moors say he is a Christian." Another point of affinity emphasized in Christian accounts was the devotion of heterodox Shi'ism for Fatima, Muhammad's daughter and the wife of the fourth caliph Ali, comparable to the Christian cult of the Virgin Mary. Italian account of Shah Ismail was as followed," ...he ordered all the Muslim books burned, persuading the people that they must abandon the vain and false Muslim tenets and adore the living God... He is the bitterest enemy of the Muslims . . . and he shows the greatest affection to the Christians". Grand Master on Rhodes wrote to the pope urging him to: "Send an envoy to the Sufi, whose coming signals the ruin of the Turks and of the infidels".

Shah himself sent a letter to the doge in Venice," [From] Sultan Ismail Sufi, whose reign God makes eternal, to the sultan of the Venetians, our great friend, may God perpetuate his reign. Words cannot explain, nor pen write, nor intellect comprehend the love that we bear you. Great is our desire to see you in person. We hope in the mercy of God, and in him who controls all, that we soon will meet you and that we will be good friends. Be advised that I have conquered all of Iran with great success; and we hope in the all powerful God that we will persevere every day, achieving great victory. .. And in the strength of his arm we will triumph over our enemies.( Leonardo Loredano, it was written in Persian, transcribed into Latin, then into Italian in Sanuto's compilation) ". Allouche calls attention to Venice's effort to establish a coalition with Ismail against the Ottomans on the eastern front. It seems from contemporary reports of Italian diplomats that diplomatic relations between Venice and Ismail had already been established. Upon the request of Ismail, Venice sent Constantino Laschari from Cyprus to promise aid and artillery.

Shah Ismail was born in a environment where his grandfather Junaid had altered the nature of his forefather's Savavid sufi order into crystalized militant group of Awalid, Ghulat (Shia extremist) and Turko-Mongol culture. Most of Sufi orders were born out of orthodox Islam paved by Shafi Madhab and ended up to Shiism. Most of the oriental scholars from the West to East, from orthodox Islam to Shiism mistakenly thought Shah Ismail implemented twelver shiism in his empire but he in fact instituted extreme version of shiism known as Qizilbash islam that eclipsed the crescent of twelve classic Shiism for almost a century and within this time

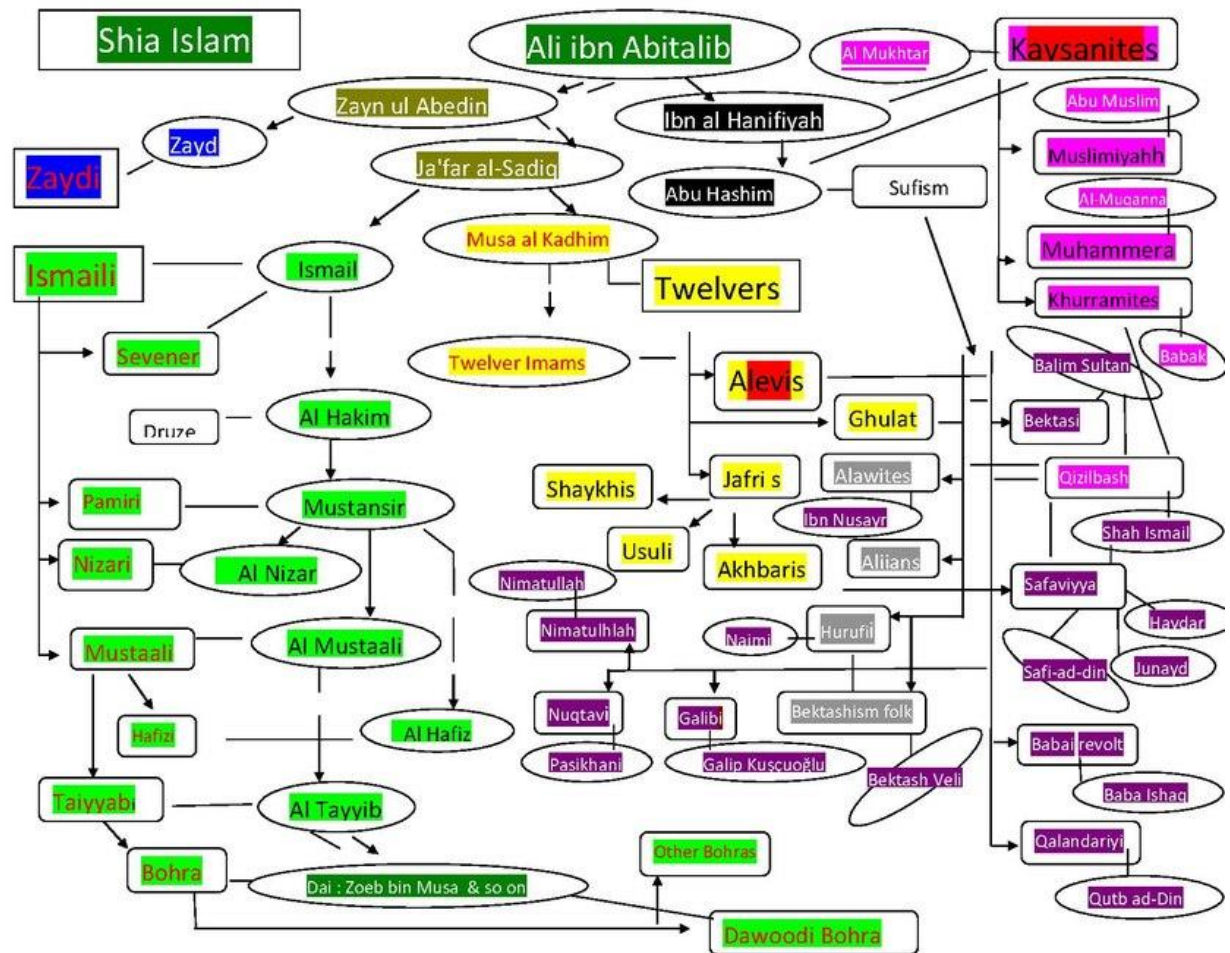
span safavid version of Shiism was emerged out of classical shiism by the help of Shii ulema groups under the leadership of Shaykh 'Ali Karaki from school of Jabal al Amal in Lebanon that migrated in Persia known as Amili scholars and under the death penalty sunni Persian majority was turned into Shia majority as like as earlier how Ferdinand-Isabella turned medieval Spain into Catholic Christianity. Shaykh 'Ali Karaki was appointed as visible deputy of invisible Mahdi who was hidden in occultation somewhere in the world but nobody knew for what real reason and wisdom he was hiding to bring what benefit to the world and nobody knew how Shaykh Ali Karaki communicated with the invisible Mahdi even though in last communication their Mahdi told he would not have any communication with anybody in the world until the arrival of sufyani to whom he would fight. He was allotted large some of money and a district's land taxes for his project yearly and in return Shaikh Karaki wrote a treaties on religious validity for citizens to prostrate in front of the Safavid king. All the Shiite sheikh al Islam and the deputies of hidden Imam had to bow down three times in front of Shah and pray (dua) for their long life and posterity in regular basis. Personally Shah Ismail had no knowledge of classical doctrine of Shiism, only he knew from his Shiite-Sufi background that he only knew about twelve Imams and Shiism was only meant to curse first three caliphs, hate orthodox Islam and praise divinity of Imam Ali and He himself was above all divine as god. The Shi'a that Ismail and his qizilbash devotees professed was far away from the well-cultivated 'orthodox' Twelver Shi'ism. A single book on the Shi'a creed and jurisprudence in Tabriz could not be found, except the Qawā'idu'l-Islām (Rules of Islam) of Shaykh Kemaleddin Mutahhar Hilli, found in the private library of a local qādi called Nasrullah Zeytūni.

The deep studies of the present remnants of old qizilbash sect in north Persia, Iraq, Syria and Turkey would prove what Shah Ismail personally really believed about him and how his staunch fanatic devoted people worshiped him as divine God. His grandmother was Theodora Megale Komnene, better known as Despina Khatun, daughter of Emperor John IV of Trebizond, staunchly devoted Greek Christian and his mother was Martha, better known as Halima Begum crypto-Christian and they hated ottoman Turks who captured their small Greek kingdom after the fall of byzantine. An Italian merchant in his book 'the travel of a Merchant in Persia' described, "Armenian priest tutored Ismail "in our holy faith and in the Scriptures, showing him also the vanity and emptiness of the Mohametan religion".

In Eastern Europe the Byzantine Empire had, after a long and gradual decline, at length crumbled into ruins beneath the power of the Ottomans when Constantinople had fallen under Mahmud the second, which threatened to be as great a scourge to Europe as the powers of Christendom could in vain hope to withstand their terrible foe. Hungary and Poland were engaged in continuous warfare with the Ottoman and Venice, the Great Republic, with a far-sighted policy, endeavored to induce all the Christian princes to make common cause against the Ottoman. Venice, in her need, then cast her eyes to the East, where she found a new

dynasty firmly established in the ancient kingdom of Persia, the inveterate foe of the house of Othman and that was Uzun Hassan of Aq Qoyunlu dynasty, the masters of Persia. This alliance had been cemented by his marriage with the beautiful princess Despina, daughter of Calo Johannes one of the last of the Christian emperors of Trebizond, in which manner he was connected with some of the princely families of Venice, so that the way for an embassy was easily paved. The sister of Queen Despina had married Nicolo Crespo, the Duke of the Archipelago, whose four daughters were in turn wedded to four of the merchant princes of Venice, one of whom was M. Caterino Zeno, nephew of Queen Despitna of Tabriz, who was first long standing European ambassador in Uzun Hasan's court who gathered large army to fight the Turk as conditional marriage with Despitna Khatun but was defeated by Mahmud the second. Uzun Hasan was maternal grandfather of Shah Ismail who during his capturing Tabriz killed Uzun Hasan's next generation's all family members of Aq Qayunlu Sunni dynasty except a few that fled to Ottoman. A lot of European ambassadors from Venice, Italy, Spain, Portugal, and Hungary always stationed in Tabriz for inciting them to wage war on Turk. By virtue of princess Despina of Trebizond and her sister's marriage to a prince of Venice, **Shah Ismail virtually was a grandson of Venice** and many official detail reports are available as well as many merchants of Venice's travels records on Shah Ismail. After Ottoman conquest of Trebizond Prince Salim future Ottoman Sultan was appointed shortly as its local governor who from the very beginning was carefully monitoring the rising of Shah Ismail and his fanatic Qizilbash supporters in Tabriz. Even Shah Ismail knew if prince Salim ever became Sultan he had to face hardest time of his carrier and he tried to prevent it by his qizilbash agents in Ottoman Empire with supporting elder son of Bayezid for the throne who was soft minded to Shah Ismail.

Vicenzan Giovan Maria Angiolello described," This Ismael, when he was born, issued from his mother's womb with fists clenched and covered with blood; a remarkable fact, and when his father saw him, he said, "Surely he will grow up a bad man"; and agreed with his mother that he should not be reared; but God disposed otherwise, as when they sent him away to be put to death, those who were charged with the deed, touched by his beauty, had pity on him and brought him up". Shaykh Biifi-Efendi reported he had heard from "trustworthy people," Shaykh Safi had once experienced a dream in which barking dogs filled his loins. Interpreting the dream predictively, Shaykh Safi saw it as "a sign that from my descent a tyrannous band will rise and uproot the Muhammadan law."



Based on Khunji's assertions that the followers of Junayd and Haydar deified them, Savory concludes: "During the last half of the fifteenth century, before the establishment of the Safavid state, there is no doubt whatever that Safavid propaganda asserted that the Safavid leader was not merely the representative of the Hidden Imam, but the Hidden Imam himself." Minorsky established how these European sources would be viewed by subsequent scholars: "When the travelers of Safavid times declared that the Shahs were worshipped as God, these statements were interpreted figuratively, but they should rather be taken literally." Minorsky established, "The religious bond between Isma'Il and his murids was powerfully reinforced by his pretensions to semi-divinity ... using simple language, and addressing them in their own tongue, Isma'Il fostered in these often illiterate tribesmen the belief that he was the manifestation of God himself". Historian Khunji recorded, "They openly called Shaykh Junayd (grandfather of Shah Ismail) "God (ilah)" and his son Haider "Son of God (ibnAllah)". In a regretting letter to Shah Tahmasp, son of Shah Ismail ( 1524-1575) the Uzbek Khan 'Ubayd states," We have thus heard concerning your ancestor, His sainted Holiness Shaykh Safi, that he was a good man and an orthodox Sunni and we are greatly astonished that you neither follow the conduct of Murtaga 'Ali nor that of your ancestor."



Khunji was the first to trace the blasphemy of the "New Safavids" to the unrefined believe of the nomads of Rum (Konya). After Junayd's death, "The fools of Rum, who are a crowd of error and a host of devilish imagination, struck the bell of the inane claim of Christians on the root of the monastery of the world, and, like that nation gone astray exposed their (own) trinity to exemplary punishment in the nethermost hell". Arjomand argues that," the Safavids' charisma amounted to the abolition of all normative order independent of the personal will of the supreme leader, who was, at one and the same time, the Sufi murshid, the Shi'ite Imam, and the primordial godhead .... The claim of the Safavids to incarnation of God left no room for the rule of divine law. No wonder the prime accusation leveled against the early Safavids from Junayd onwards was *ibaha*: disregard of the sacred law". Most of the Shia sects are accused of disregarding the sacred laws (the Holy Quran) since they have their own infallible imams to undermine it. He argues that," The ideational and theological elements of the shi'itized Sufism of the Qizilbash appear to have been extremely crude, covering a substratum of shamanistic and anthropolatric folk religiosity".

Morton in his book 'The Date and Attribution of the Ross Anonymous' described as," Ismail blended Muslim religiosity with archaic rites resurgent from the Anatolian Turkmen milieu, with their foundation in the beliefs of Central Asia added to the Shiite cult of 'Ali, with its vengeance for the martyr, Ismail presided over ritual acts that were not in the least Islamic. For the unrefined Qizilbash of Anatolia, the dervish was confounded with the shaman". Some Qizilbash ceremonies do indeed appear similar to Christian celebrations, but Ivanow is of the opinion that the Kizilbash ceremony may have had its origins in Zoroastrianism and Mithraism, resembling particularly the Yasne (sacrifice) ceremony celebrated by the Zoroastrian priests. Van Lennep remarks that the Kizilbash of Asia Minor have "mysterious and obscene rites, in which the initiated alone take part." He says further that their worship consists of dances in which both sexes participate, and that the "Turkish authorities have succeeded in falling upon them and disbanding them in the midst of their Saturnalian nightly orgies. T. Gilbert gives a similar account of this Kizilbash practice. He writes that once a year, the Kizilbash meet in an isolated spot to celebrate a ceremony that leaves far behind in its shameless rites those of the Oriental Bona Dea at Rome.

The exile polemicist Shervāni , would write decades later, "This sect says, explicitly and with a sincere heart and belief, that the God before our time was the Shah called Esmā'il and [this divinity] has transmigrated and manifests itself in the form of our Shah called Tahmāsb, and he is our God, and the God of our time."

Although twelve Shias are proud of Shah Ismail who established Shiism in Persia from Sunni majority to Shiite majority but as a poet pen-name Hatai/Khatai his self glorification of divinity written in Turkic language is very insult to even Twelver Shiite doctrines. The evidence

of Ismail's own poems is incontrovertible unmistakable proof that he wished his followers to consider him a divine incarnation. Shah Ismail's self divine proclamation was worse than pharaoh king Ramses the second during the time of Prophet Moses in Egypt. The poems of Shah Ismail, preserved in Divan Khata'i (The anthology of Khatai [the pen-name of Shah Isma'il]), are a source of inspiration and pleasure for the Bektashis, Kizilbash, and Takhtajis of Turkey. If there is any religious book common to the different extremist sects, especially to the Kizilbash, Shabak, Ibrahimiyya, and Sarliyya or Kakaiyya, it is the Buyruk which contains poem of Khatai (Ismail) and short biography of his forefather with Sufistic instructions of Shaykh Safi al-Din. The divan of Khatai/Hatai was written in old Turkic language and almost unknown to any European languages until Minorsky first translated it in last century and he discovered that Khatai was pen name of nobody else but Shah Ismail and it revealed personal real identity of Shah Ismail. He had large numbers of devoted disciples in Turkoman tribes in Caucasian highland area of Turkish-Persian boarder and it was addressed to them as the last Murshid-e-kamil to his murids and Persian had almost no knowledge of it where he was founder and the first king of Safavid dynasty. Everybody knows that a pen is mightier than a sword; but sometime it is true in very opposite way: a sword can kill a few people but a pen can destroy thousand even million people and can continue to destroy over millennium years. Sometime a pen can write very poisonous poetry more dangerous than cobra biting that penetrates into heart of people generation after generation for total destruction. Pen of Shah Ismail was like one of many others that had destroyed many civilizations.

I am Hatai, from Pre-Eternity I am the Mystery of Hayder,  
He who does not recognize this as Divine Truth is a stranger to us...  
My name is Shah Ismail. I am God's mystery. I am the leader of all these ghazis.  
My mother is Fatima, my father is Ali; and I am the Pir of the Twelve Imams.  
I am the living Khider and Jesus, son of Mary. I am the Alexander of my  
contemporaries...  
I am free from the Ka'ba of hypocrites...  
In me is Prophethood and the mystery of Holiness. I follow the path of Muhammad  
Mustafa.  
I have conquered the world at the point of my sword. I am the Qanbar of Murtada Ali...  
Do not be tempted by Azâzil who is Satan in essence,  
Heed council, come see the road of God, the guiding imam has come...  
To-day I have come to the world as a Master. Know truly that I am Haydar's son.  
I am Faridun, Khosrau, Jamshid, and Zohak. I am Zal's son (Rustam) and Alexander.  
The mystery of Anal-Haqq ('I am the Truth') is hidden in this my heart. I am the Absolute  
Truth and what I say is Truth...  
I am God's eye; come now, o blind man gone astray, to behold Truth.  
I am that Absolute Doer of whom they speak. Sun and Moon are in my power.  
My being is God's House, know it for certain. Prostration before me is incumbent on  
thee, In the morning and evening...



A man remains the manifestation of God, prostrate and do not follow Satan,  
He has put on the clothes of man, God has come...

A Venetian merchant, who was in Persia during the time of the Safawi Shah Ismail, calls him a Sophy (Sufi Mystic) who was loved and revered by his people, and especially by his soldiers, as a god: "The name of God is forgotten. . . and only that of Ismail remembered; if someone falls when riding or is dismounted, he appeals to no other God but Shiac, using the name in two ways, first as God Shiac, secondly as prophet; while the Mussulmans say "laylla, laylla Mahamet resurala", the Persians say "Laylla ylla Ismael veliala" ( **Ismail is the Vicar of God**). (A Narrative of Italian Travels in Persia: edited and translated by Charles grey (London: Hakluyt Society, 1873)

The success of a millenarian Shiite revolution in Iran under the leadership of the child-God Esmā'il drove many Iranian notables and Sunni jurists into exile and those exiles are dispersed eastwards and westwards; the exiles of the Safavid revolution moved in three main directions: westward to the Ottoman Empire, northeastward to the Uzbek Transoxania and southeastward to India. Both the Ottoman and the Uzbek states solicited help from the jurists to pose as defenders of Islamic orthodoxy against the rampant millennial heresy, and prominent jurists supplied both rulers with fatvās (legal rulings) making the shedding of the blood of the Qezelbāsh lawful. One of them was Āq Qoyunlu patrician notable and court historian, Fazl Allāh Ruzbehān Khonji (d. 1521), also known as Khwāja Mawlānā Esfahāni in the east who at last settled in Samarkand. Another Notable among them was Shaikh Ebrāhim, the head of the Golshani Sufi order, who went into hiding after Shah Esmā'il's conquest of Tabriz and fled to ottoman territory. Ottoman Sultan Selim in his ascending to the throne proclamation declared holy war against Shah Ismail. He told , "since Christian Europe is dear to wage any war on Islam, only heretic Qizilbash and its leader Shah Ismail remains for him to sub due ." At the council of state in Edirne and Istanbul he had summoned Arab and Turkic prominent ulemas for religious verdict of holy Jihad, he declared it his incumbent duty (farz-e 'ayn) as the Shadow of God on Earth and the protector of Muslims to put down sedition and oppression (zolm) of Esmā'il . He then turned the table on the Qezelbāsh by presenting their sedition and tyranny to the invasion of Gog and Magog with its leader (it coincidently flourished from same geographical location), and presenting himself as second Zul Qarnayin and their nemesis. Like his contemporary Khonji in the east, Ottoman scholar in the west Kemāl Pāshāzāda issued an injunction (fatvā) declaring the Qezelbāsh infidels, their territory the land of war (dār alharb), and the waging of holy war (jehād) against them the individually incumbent duty ( farz al-'ayn) of every Muslim. In one fatvā, Abu'l-So'ud considers fighting against the Qezelbāsh the most important duty of the Muslim, comparable to their duty to fight the false prophet, Mosaylama, under Abu Bakr and the Kharijites under 'Ali". Than Sultan wrote a tremendously brilliant warming letter to Shah Ismail-

**“It is from Solomon: ‘In the Name of God, the Compassionate, the Merciful. Do not exalt yourselves above me, but come to me in all submission.’”** (Qur’an 27: 30-31). God’s blessings upon the best of his creatures, Muhammad, his family, and his companions all.” And now We have revealed this Scripture truly blessed. Observe it and keep from evil, so that you may find mercy. (Qur’an 6: 156). This missive, which is stamped with the seal of victory and which—like inspiration descending from the heavens—is witness to the verse “We do not punish a nation until We have sent forth a messenger to forewarn them.” (Qur’an 17: 15) has been graciously issued by our most glorious majesty—we who are the Caliph of God Most High in this world, far and wide; the proof of the verse “that which profits men remains on the earth” (Qur’an 13: 17)..., Sultan Selim, son of Sultan Bâyezid, ...and is addressed to the ruler of the kingdom of the Persians, the possessor of the land of tyranny and perversion, the captain of the vicious, the chief of the malicious, the usurping Darius of the time, the malevolent Zahhak of the age, the peer of Cain, Prince Isma’il.

As the Pen of Destiny has drawn up the rescript “You bestow sovereignty on whom You will” (Qur’an 3: 26) in our sublime name and has signed it with the verse “The blessings God bestows on men none can withhold” (Qur’an 35: 2), it is manifest in the Court of Glory and the Presence of Deity that we, the instrument of Divine Will, shall hold in force upon the earth both the commandments and prohibitions of Divine Law as well as the provisions of royal proclamations. “Such is the grace of God: He bestows it on whom He will.” (Qur’an 57: 21).

It has been heard repeatedly that you have subjected the upright community of Muhammad (Prayers and salutations upon its founder!) to your devious will, that you have undermined the firm foundation of the Faith, that you have unfurled the banner of oppression in the cause of aggression, that you no longer uphold the commandments and prohibitions of the Divine Law, that you have incited your abominable Shi’a faction to the shedding of innocent blood, that—like they “Who listen to falsehood and practice what is unlawful” (Qur’an 5: 42)—you have given ear to idle deceitful words and have partaken of that which is forbidden: He has laid waste to mosques, as it is said, Constructing idol temples in their stead, that you have rent the noble fabric of Islam with the hand of tyranny, and that you have called the Glorious Qur’an the myths of the Ancients. The rumor of these abominations has caused your name to become like that of Harith deceived by Satan. Indeed, as both the legal rulings of distinguished religious scholars who base their opinion on reason and tradition alike and the consensus of the Sunni community agree that the ancient obligation of extirpation, extermination, and expulsion of evil innovation must be the aim of our exalted aspiration, for “Religious zeal is a victory for the Faith of God the Beneficent:” then, in accordance with the words of

the Prophet (Peace upon him!) “Whosoever introduces evil innovation into our order must be expelled” and “Whosoever does anything against our order must be expelled,” action has become necessary and exigent. Thus, when the Divine Decree of Eternal Destiny commended the eradication of the infamously wicked infidels into our capable hands, we set out for their lands like ineluctable fate itself to enforce the order “Do no leave a single unbeliever on the earth.” Qur’an 71: 26) If God Almighty wills, the lightning of our conquering sword shall uproot the untamed bramble grown to great heights in the path of the refulgent Divine Law and shall cast them down upon the dust of abjectness to be trampled under the hooves of our legions, for “They abase the mightiest of its inhabitants and these will do the same” (Qur’an 27: 34); the thunder of our avenging mace shall dash out the muddled brains of the enemies of the Faith as rations for the lionhearted ghazis. “The wrongdoers will realize what a reversal they shall have.” (Qur’an 26: 227)... Although you wear a Sufi crown, I bear a trenchant sword, and he who holds the sword will soon possess the crown. O Mighty Fortune, pray grant this my single wish: Please let me take both crown and power from the foe.

But “Religion is Counsel.” Therefore, should you turn the face of submission toward our angelic threshold—the refuge of the noble, the qibla of felicity, and the Ka’ba of certainty —and lift the hand of oppression from the heads of your subjects bowed by oppression and sedition, take up a course of repentance and become like one blameless, return to the sublime straight path of the Sunna of Muhammad (Prayers and salutations upon him and God’s satisfaction upon his immaculate family and his rightly-guided companions all!) ...and consider your lands and their people a part of the well-protected Ottoman state, then shall you be granted our royal favor and our imperial condescension.

He whose face touches the dust of my threshold in submission will be enveloped in the shadow of my favor and my justice. How great the happiness of him who complies with this! On the other hand, if your evil and seditious habits have become ingrained in your nature, then that which has become essential can never again be accidental. Of what avail are sermons to the black-hearted? Then, with the support and assistance of God, I will crown the head of every gallows tree with the head of a crown-wearing Sufi and clear that faction from the face of the earth—“God’s followers are sure to triumph” (Qur’an 5: 56); I will break the oppressors’ grip with the power of the miraculous white hand of Moses, for “The Hand of God is above their hands.” (Qur’an 48: 10) Let them remove the cotton of negligence from the ears of their intelligence and, with their shrouds on their shoulders, prepare themselves for “That which you are threatened with is sure to come.” Qur’an 6: 134) The triumphant troops “As firm as a mighty edifice” (Qur’an 61: 4) crying out like fate evoked “When their hour is come, not for one

moment shall they hold it back, nor can they go before it" (Qur'an 7: 34) and maneuvering in accordance with "Put them to death wherever you find them" (Qur'an 4: 89), will wreak ruin upon you and drive you from that land. "Such being the will of God before and after, and on that day the believers will rejoice in God's help." (Qur'an 30: 4) "Thus were the evil-doers annihilated. Praise be to God, Lord of the Universe." (Qur'an 6: 45).

One of Shah Ismail's royal poets Pir Sultān Abdāl wrote the following poet to incite qizilbash soldiers to fight against ottoman:

Curse you, o evil Yezid, Say, you call us Kizilbash!  
We are bards, since time immemorial  
Say, you call us Rafizi! O Yezid, if you are ever caught by the Shah  
He will strike you with the Zulfiqār ['Ali's sword]  
Pir Sultan [the bard] curses you, All you unbelieving, liar Yezids...

Prior to it, Sultan Bayezid, father of Sulatan Salim dispatched an ambassador, who was carrying his letter, to Ismail on the conquests of Fars and Iraq. In his letter, Sultan Bayezid, addressed Ismail as 'my son' and advised him to be a just ruler, not to persecute the Sunni population of his country, not to desecrate mosques and tombs of Sunni saints, and to maintain a warm relationship between the two states. But on contrary, the ambassador who brought the letter to the court of Ismail was forced to eat pork and wine in the grand lavish dinner party arranged by Ismail and in front of all royal safavid notables Shah killed some sunni ulemas by sword and he forced the ambassador to kill one Sunni Muslim who was supposed to talk some bad words to Ismail.

The battle took place at Chaldiran between Ottoman and Safavid in 1514 CE. It was uppermost victory and triumph of Sultan Salim over Shah Ismail and his qizilbash troupes and Shah Ismail seriously injured but luckily found a way to run from the battlefield leaving his wife captive in Sultan's hand. Sultan entered capital Tabriz and restored orthodox Islam again for a time being. Many scholars urged him to forward to inner Persia deep into Khorasan and completed the remaining job but some unfortunate geo-political situations forced him to retreat back to Istanbul and Safavid remained in power for next two centuries to convert orthodox Persia by force into a Shiite Persia. It was one of the most remarkable military events in medieval world history and whole Christian Europe was very shocked of its outcome but they gratefully kept on supporting with European weaponry to safavid dynasty to fight with Ottoman so that keeping them busy in eastern front Ottoman could not advance to Europe in western front to bring Islamic banner to its deep heartland.

Sâdeddin explains the relationship between Turks of Anatolia and the Safavids as "Turcoman, devoid of any understanding, got into contact with and adopted the deviance of

the grubby ones, without knowing their true face. They sacrificed their children and properties to the Shah. Those who are able to visit him with oblations and gifts sending countless offerings through their shamelessly deviant caliphs, they see the door of the Shah, who is proud of his sins, as ... the Ka'ba of desires. They present their grown up daughters or sisters as gifts to the Shah's men... When they hear of the name of the Shah, they immediately fall prostrate". Anything forbidden by Islam was allowed and legitimate in the religion of the Qizilbash as Kemalpaşazâde described, " . . . According to them, whatever Shah permits is permissible; whatever he forbids is forbidden. For example, Shah made it permissible to drink alcohol; then they regarded it as permissible. Consequently, there is countless number of evil and heretic acts by them".

Qizilbash ideology of Ismail was spreading in Ottoman territory in the west as well as it was spreading in the east where it inflected Uzbek Prince Babur, founder of Mughol dynasty in India. Şahkulu was the leader of the first Qizilbash revolt in ottoman territory who claimed to be Qizilbash Kalifa of Shah Ismail. Şahkulu made use of Safavid-style ideological tools, such as the claim of Mahdism, to join Turcoman tribes against the Ottoman authority. As Ismail had been, Şahkulu's supporters considered him a Messiah. Kemalpaşazâde underlines that God created a Moses (Selim) for a Pharaoh (Şahkulu):

"The hell raiser and irreligious man, known as Şahkulu, was an agent of Shah Ismail, the deviant. He came to Anatolia to spread the groundless Shi'a religion. But God did not leave what he did to people unpunished by creating a rod to swallow this chimera, and a Moses to drown the Pharaoh. Thus, God saved the world from this disaster, by granting Selim the Ottoman throne."

According to the account of Haydar Çelebi, who was commissioned to write a diary of the battle, Selim invited Ismail to become Muslim before the battle: "Without using my sword, I invite you to come to Islam."

Ottoman narratives emphasize the laxity of the Qizilbash in observing Islamic rules during the battle including drinking wine, dancing with female solders and many others. Celalzâde reports: "It seems that the Shah was busy with wine and libation together with his subjects and commanders." Lütfi Paşa attributes the Safavids' drunkenness not to religious laxity but to "Dutch courage." Shah Ismail is reported to say, "Did you see how Selim, the Sultan of the Rum, came and stand in front of us with his great army? It is difficult to achieve this job with a sober mind. Anyone, who loves me, and is loyal to me, shall drink wine so that we can achieve this job." Suddenly, he produced some rose wine, pouring some for himself from the carafe, and afterwards for his other malignant." Historians described drunkenness of Qizilbash troupes was one of the main reasons for Shah Ismail's unprecedented defeat that shattered his divine image as he claimed to them.

Sâdeddin represents Ottoman troops as soldiers on the path of religion, while portraying the Qizilbash as a community of unbelievers. Haydar Çelebi implied, God was with the Ottomans in their fight against the unbelievers. A similarly dichotomy is expressed in Lütî's depiction of Selim and Ismail: "One is the sea of cruelty; the other is faith. One is the soldier of evil; the other is the soldier of God. One has his black fate cover his sorrowed face. The flag of one is supported by God; that of the other is cursed by God."

Lütî Paşa and İdris-i Bitlîsî relying on a Prophetic tradition that in each century God would send a mujaddid (renewer of religion), who would explain matters of religion in order to rid of bid'ah, (innovations) declared, **the mujaddid of the 9th century in the Islamic calendar was Selim, due to his decisive struggle against the Qizilbash**. They thought that Selim deserved the title of mujaddid because he saved the people of Islam from the cruelty and heresy of the Qizilbash and reinforced the strength of Islamic rules in the world, especially in Iran and Central Asia. In that crucial moment Fazl Allāh Ruzbehān Khonji who fled from onslaught of Qizilbash atrocity in Tabriz to Herat to Kabul and at last settled in Samarkand, **declared Sultan Salim as true Mahdi of orthodox Islam**. As Shah Ismail remained in power so the qizilbash threat was maneuvering the Persian horizon which inspired Salim to take control of the holy land of Islam Makkah and Madina from the Mamluk of Egypt for its safeguard and protection from possible future Safavid aggression. Sultan Salim blocked Ismail's movement from west by his own empire, from north by Uzbek Ubaied Khan and from east by Babur of proto-Mongol dynasty by making close friendly contact with them; only from the south was open to him by sea routes to contact with European powers. İdris claims that, after the period of four caliphs, no sultan had fought against the infidels as much as the Ottomans did. To him, Selim was the sultan who limited the lifetime of the Qizilbash or infidels, and protected the world with his alertness. Most of the world historians think if Sultan Salim was not ascended to the ottoman throne on the precious time as he was not first favorable by his father Bayazid whose elder son was heavily influenced by Qizilbash doctrines than whole world history would divert into a different course including European, Ottoman and Mughal dynasty as well as Islamic fertile crescent buffer zones. As Jul Qurnayin created a barrier for cog-magog so they did not able to penetrate in civilized world, so the Ottoman Sultan Salim and his son Suleiman the magnificent became permanent strongest barrier for halting extremist Qizilbash-Safavid expansions further into heartland of orthodox Islam.

Shah Ismail's qizilbash doctrine was inflected for some times to young Babur, the founder of Mughal dynasty in India and he accepted his suzerainty with qizilbash dress code just to regain his paternal lands of Samarkand but Shah Ismail-Babur combined attempt had failed to recapture Samarkand from Ubaid Khan of Uzbek who had receipt some Ottoman canons from Sultan Salim for defeating Babur-Shah alliance. According to Baburnama, in his own biography Babur admitted in order to secure support of Shah Ismail, he had to accept the



conditional terms such as reading Khutba in his domain in the name of Shah with Shia style prayer methodology and also allowed coins to be minted in name Shah and twelve Imams as well as to wear qizilbash red cap. But it ultimately made his downfall again as Sunni majority population went against Babur's Shia manners and preferred Ubaid Khan to be sultan for the land Uzbek and Samarkand. Latter on Prince Salim had reconciled with Babur to make him distant from Shah Ismail by providing some ottoman cannons that helped him fighting Lody Dynasty of Delhi Sultanate to create Mughal dynasty in India. Ironically Babur's son Humayun was also victimized for a time being by qizilbash dontrines by Shah Ismail's son Shah Tahmaph when Humayun took shelter in his court as he was droved out from India by brilliant warlord and Sultan Sher Shah. No body in the world had done so much long lasting damage that still orthodox Islam is suffering from, not even by Mongols from the East nor the Crusaders from the West is comparable with shah Ismail and his qizilbash safavids had done in the fertile crescent belts of the heart land of Islam. Last half millennium years of Persian history was state sponsored extreme safavid Shia religious dominant history; only for very brief time it was reversed by Shah Ismail's grandson Ismail the second and the napoleon of the east Nadir Shah.

The consequences of battle of Çaldıran for the Safavid state, however, were to be far beyond the military defeat or territorial loss. He was seriously wounded and his favorite two wife Behrūza Kānom and Tājilū Kānom became captive to ottoman who never returned to his life as she was married to somebody else and most of his qizilbash strongest long times supporters and lieutenants were killed in the battle field. For the remaining years of his life, Esmā'il never again led his troops into battle, despite the loss during that period of Balk (1516-17) and Qandahār (1522) to the Mughals, and the near loss of Herāt to the Uzbeks in 1520 and 1523. Esmā'il did explore the possibility of alliance with European powers, with the object of attacking the Ottomans on two fronts. In 1516, a Maronite monk named Petrus de Monte Libano arrived in Persia as an ambassador from Louis II, king of Hungary, and about the same time Esmā'il also received an envoy from Charles, king of Spain. Portuguese ambassador, Balthasar Pessoa, headed an important Portuguese mission to the Safavid court at Tabriz but the slowness of communications between Asia and Europe militated against the execution of any concerted and coordinated action against the Ottomans by Persia and European powers. But in contrast to Europe-Safavid alliances, following subsequent years more stronger than Sultan Salim, his son Sulaiman the magnificent, came to the Ottoman throne who was able to take Islamic banner deeper into Europe up to the city of Vienna in western front and liberated Baghdad from Safavid Shah Tahmasp, son of Shah Ismail in Eastern front.

After the elimination of the Mamluk empire, Selim turned again his attention to his archenemy Shah Esmā'il. In the winter of 1517-18, when the Ottoman army was stationed in Damascus, he commanded a bridge to be built over the river Euphrates. However, by the time it was completed, the sultan encountered again the severe resistance of his army. He was

therefore forced to postpone the planned march against Persia and to return to Istanbul. During the last two years of his reign, Selim was still planning campaigns against Shah Esmā'il, but the instable situation among his troops prevented him from turning his plans into action and in 1520 he died.

As Nasr Allah Falsafi underlines, having always been victorious until then, Ismail considered no adversary his equal and assumed that he had been invincible. Thus, the defeat of Çaldıran profoundly affected his character and behavior; his egoism and arrogance were changed to despair and dejection. From then on, he went into mourning and began to wear black robes and black turban. His pessimism was best reflected by the fact that during the remaining ten years of his reign, Ismail never led his troops into action in person. "Nor did he devote his attention to the state affairs", says Savory and goes on saying that "on the contrary, he seems to have tried to drown his sorrows by drunken debauches. A Safavid chronicle describes his years after this defeat until his death at very youthful age as follows: "He spent most of his time in hunting, or in the company of rosy-cheeked youths, quaffing goblets of purple wine, and listening to the strains of music and song". Some others very disturbing most disgraceful act beyond any religious limits were committed by Shah Ismail in later period of life and his noble courtiers as witnessed by an Italian venerated merchant who frequently visited Safavid Royal court in Tabriz around 1520 CE. How the claimed Shaikh al Islam and the deputy of infallible sinless Imam, Ali al Karaki and his imported Ulemas of Jabar Amili from Lebanon who standing and bowing to Shah Ismail in the morning and evening, had justified and reconciled their proselytization of Shiite doctrines over majority orthodox Muslims with Shah Ismail's personal well-known, well documented lifestyle and activities of grievous sins are remained with heavy burdens with most strangest intellectual activities of the present Parrot-Ayatullahs-Ruhullahs for future research. Future true scholars will judge between Ottoman Salim and Safavid Shah and differentiate who was better guided to be Mahdi at the crucial historical conjunction of that age.

We must highlight very briefly some of the Qizilbash extremist doctrinal believe system that still exists in very extinct sects in Iran, Iraq, Turkey, Lebanon, Syria and once it profoundly effected medieval Islamic history what is called the eclipse of Imamate Shiite Crescent by Qizilbash Safavidism of Nibiru cataclysm inaugurated by Shah Ismail that is still hanging in Persian sky for emitting hazardous radio active blue light to its demographic landscape. It is well known that land of Persia was the land of Zoroastrians and after the sudden fall of Persian Empire under Muslim it slowly started to be outwardly Islamic but inwardly most of the population remained crypto-Zoroastrian as well as many Buddhist elements also intermixed with them but another most important factor affected the people which was crypto-Christianity.

Forth caliph of Islam and son in law of Prophet Mohammed was the victim of scapegoat by all Shiite sects from the early history of Islam as the prophet Jesus was scapegoat victimized by Trinitarian Christianity. Contemporary Ghulat or extremist Shiites, especially the Bektashis, the Kizilbash or Alawis, and the Shabak, deify the Imam Ali in a format of trinity as like as Christian trinity. In fact some of the beliefs of the ghulat are greater affinity with ancient astral cults and Christianity than Islam. Grenard writes that the Kizilbash "priests," called dede, are considered intermediaries between God and man, while the "bishops" or pirs are invested with powers of a divine nature. These pirs are believed to be descendants of Ali, and in this capacity, are the trustees of God. They believe in a trinity consisting of God, Muhammad, and Ali as a composite, which they claim to be one person. This trinity is symbolized by the letters of the Arabic alphabet which begin their names: alif for Allah (God), mim for Muhammad, and ayn for Ali. This is manifested in a Shabak (remnant of qizilbash) hymn which is found in their scripture 'Shuyuk' where both Ali and Muhammad are addressed as God:

God, Muhammad, Ali are all one God.  
The Divine Reality, Muhammad, Ali is true...  
Muhammad is Ali, Ali is Muhammad, and  
with God they are but one God.

Awalites have also trinity in different format denoted by ayn for Ali, mim for Muhammad, and sin for Salman alFarisi. They don't pray in mosque, don't fast in Ramadan, and don't make pilgrimage to Makah. Their logic is since Ali was killed in mosque in Ramadan, so praying in mosque and fasting in Ramadan is forbidden to them. The author of the Nusayri Kitab al-Mashyakha (Manual for shaykhs) states that Ali created Muhammad from the light of His unity and from the power of His eternity. Secrete book for the Apotheosis of 'Ali in dialectic format of question and answer we find as follows:

Question: Who is our Lord, who has created us?

Answer: He is our master, Amir ul muminin,  
The prince of the bees, 'Ali ibn Abi Talib, and he is God, of whom  
There is no god except him, the merciful, and the compassionate...

Muhammad Baqir al-Majlisi (d. 1699) Safavid Shaikh al islam and many previous scholars narrated, on the authority of the eleventh Imam al-Hasan al-Askari (d. 873) that prophet Mohammed told, "Let him who pleases to look up to Adam and other Biblical patriarchs like Seth, Enoch, Noah, Abraham, and Moses for their faith, nobleness, devotion, fidelity, and struggle against the enemies of God, and who looks to Jesus for his love, finally look to Ali". Also another tradition is attributed to Mohammed, "I am the city of knowledge, and Ali is its gate. Whoever seeks wisdom must enter this gate." Majority orthodox scholars interpreted it Ali was one of the many gates but Shiite scholars strongly hold it as only gate. For Bakhtashi-Alawi-Shabak ghulat sects Ali is nothing but literally incarnation of Jesus. Most of the extreme Shiites was originally crypto-Christian and they just replace the name of Jesus with Ali and all

the attributions of Jesus are attributed to Ali. The emanation of Ali and Muhammad from the same divine light is central to the Shiites concept of the imamate, be they Ghulat (extremists) or moderate like the Ithna Asharis (Twelvers). This tradition was rejected by such Muslim traditionalists as Ibn Taymiyya (d. 1328), as false and invalid. Ibn Taymiyya even branded those who transmitted this tradition as "street folklore story tellers".

From the hadith factory of al-Kulayni (d. 939) he invented a tradition on this subject transmitted by one of the Imams."... The Almighty God said, "Muhammad, I divided your one soul into two and the two into yet another two, and they became four souls: one became Muhammad, one became Ali, one became al-Husan, and the last became al-Husayn." Baha al-Din al-Amuli (d. 1392) in his hadith factory Khutbat al-Bayan (The manifestation speech), attributed to Ali, in which Ali said, "I am the Face and the Side of God, I am the Beginning and the End, I am the Dahir [outward] and the Batin [inward]," and claimed many other divine attributes, indicating that Ali was the perfect manifestation of God. Like Christian rapture the extreme Shia thought Ali told, "My hand is God's hand. I stretch my hand to hell and snatch away those who are my devotees and tell, 'these are mine for heaven and rest are for hell'". In his book, Hayat al-Qulub (Life of hearts), the Shiite writer Muhammad Baqir al-Majlisi (d. 1699) relates, "When God willed the universe into existence, He expanded Muhammad's Light, and from that Light He created the empyrean. Muhammad is more excellent than the empyrean, because the latter was formed from his Light. The hadith continues that God then expanded the Light of his "brother," Ali, and from it He formed the angels. Thus, Ali became more excellent than the angels. Then God expanded the Light of the Prophet's daughter, Fatima, and from it He created the heavens and the earth, and Fatima became more excellent than both the heavens and the earth. Afterwards, God expanded the Light of the Prophet's grandson, al-Hassan, and from it He fashioned the sun and the moon. From the Light of Muhammad's other grandson, al-Husayn, He formed Paradise and the black-eyed harts (nymphs), and al-Hassan and al-Husayn became more exalted than all that God had created from their Lights".

Al-Hajj Masum Ali al-Shirazi (d. 1926) adds another, in which Ali says, "I am Adam, Noah, Abraham, Moses and Jesus, assuming different forms, however I will. He who has seen me has seen them all." This echoes the saying of Christ, "He that has seen me has seen the Father." It puts Ali in the place of the Christian Logos, a position such as al-Husayn Ibn Mansur al-Hallaj (d. 922), Ibn Arabi (d. 1240), and Abd al-Karim al-Jili (d. 1402) later attributed to Muhammad, and it identifies him with the highest type of humanity, the perfect man. But to all intents and purposes, al-Jili, like al-Hallaj and Ibn Arabi, attributes to Muhammad the function of the Logos, which, according to Christian dogma, is one being with the Father and His perfect image, through whom and for whom God created the whole world. At the very least, one can detect in the ideas of al-Hallaj, Ibn Arabi, and al-Jili traces of Gnostic and Neo-Platonic philosophies.

Minorsky argued that Safavid sufi order strictly adhered to Sunni Islam of shafi madhab, but turned toward Shi'ite Islam under Ismail's grandfather Junaid. Sayed Nasr and Henry Corbin interestingly argue that Sufism and Shi'ism are inseparable. This argument is represented in Corbin's statement that "true Shi'ism is the same as Tasavvuf (Sufism), and thus, genuine and real Tasavvuf cannot be anything other than Shi'ism."

Greatest Sufi Ibn Arabi is no different from the Shiites who maintains that the sainthood is superior to the prophet hood, because prophet hood indicates only an external transmission of God's revelation, while the sainthood (Imams) comprehends the very essence of this revelation. For Sufism and Shiism, Prophet Mohammed and the Holy Quran that God revealed to him is inferior to their Shia Imams and Sufi Qalandars and Qutbs. In fallacious logical reductionism Busri says that the phrase "Malik Yawm al-Din" in Quran 1:4 means "the possessor or master of the Day of Judgment," who is no other than the Almighty God. But, al-Bursi continues, since Ali was appointed by God as the master of His Prophet Muhammad, Ali becomes the possessor and master of the Day of Judgment as God's deputy. Thus, Ali's mastery or vicegerency becomes indispensable, uncircumscribed, and eternal. Al-Bursi concludes that anyone who rejects the walaya of Ali—his specific authority to rule the Muslim community in this life and the life to come—is an infidel”.

By their self oriented logical arguments their doctrine is virtually a believe system without God, Prophet and the Quran. They virtually hate Mohammed and his messages but pretend to love him just to connect him with Ali as pre-eternal existent otherwise they will be exposed as non-Muslim. Other Sufis, such as Jalal al-Din Rumi (d. 1273), consider Ali as the outward and inward mystery of the whole world. In fact all Shiite sects thought religion of Islam is not for the inhabitants of the whole world and Prophet taught nobody any good but only to Ali and it became inherent personal properties of Alid family. Imam Jafar al-Sadiq, is reported to have said, "Ali is the Sirat [Straight Path of God] whom God entrusted with the knowledge of everything in heaven and earth. He is God's Wali over the people and the Trustee of His Truth." Al-Junayd interprets Quran 18:65, "One of our servants . . . whom We had endowed with knowledge of the Quran," to mean that God had bestowed His knowledge on his servant, Ali”. Thus, Ali is considered the "head of the Sufis," as well as he is first Imam of the Shiite and by this way most of the Sufi is ended up as Shiite.

From the birth and in the cradle as a child Ali is attributed lot of miracles same as Jesus even sometime more than Jesus. Shiites claimed Ali was born inside Kaba and recited some verses of Quran in the cradle of his mother prior to its real revelation to Prophet Mohammed and it proved Ali's pre-eternal existent before the divine pen wrote down the Quran and Gabriel brought it to the prophet. He stood up at his birth and then prostrated himself on the ground, saying, "I bear witness that there is no God but Allah that Muhammad is His Prophet, and I am His vicegerent. I am the 'Commander of the Faithful and the Seal of the Vicegerents of God, as Muhammad is the Seal of His Prophets." They attributed that once Ali missed a prayer on time and commanded the sun to retreat back from west to east in prescribed position so he could pray on due time! His sword Zulfiqar is thought to have miraculous power and brought by Gabriel from heaven and it could be very long or short as much Ali wished. The celebrated Sufi Jala! al-Din Rumi ascribed divine attributes to this sword of Ali and portrayed it as the incarnation of the Haq (Truth): that is, God. The anonymous author of the enigmatic Umm al-Kitab (Mother of the book), an eighth-century proto-Ismaili source, attributes to the fifth Shiite Imam, Muhammad al-Baqir,” Ali's sword is an incorporeal spirit and everlasting. It is as serene and luminous as the bodies of angels. It represents not only faithfulness, but also the Lord of

the faithful. .. It is the protector of solid justice. It is resolute; it is deep as the sea; and it is the supreme spirit. It is subtle and discreet, sublime and knowledgeable..."

Bayan Ibn Siman al-Nahdi, who was burned to death in 737 for his extreme beliefs, was the founder of an extremist Shiite sect called, after him, the Bayaniyya. He, like Ibn Saba, preached the apotheosis of Ali. To support this deification of Ali, he interpreted Quran 2:209, "Are they waiting for God, to come down to them in the shadow of a cloud?" to mean that God is Ali, and that thunder is his voice, and lightning his smile. The Shabak believe that God chose Ali to be His messenger, but that the angel Gabriel delivered the message to Muhammad instead of to Ali. For this reason Shabak call Gabriel the "betrayal of the Faithful One," that is, Ali. This belief is also held by other Shiite sects. Some Ali Ilahis of Persia deify Ali; others maintain that, although Ali is not God, yet he is not separate from God and not different from Him.

Story went on as," after his creation God told Adam to raise his eyes to the summit of His throne. Adam did so and saw the ashbah (images or likenesses) of the celestial beings who were established in his loins inscribed on the throne of God, as the face of a man appears on the surface of a clear and shining mirror. Adam exclaimed, "What are these beings?" God answered, "They are the images of Muhammad and his family—the best of my Creation". According to Ignaz Goldziher, the inscription of images on the throne of God is a Jewish concept found in the Haggadah and based on the prophecy of Ezekiel. In Ezekiel 1:26, we find a vivid description of a heavenly chariot which Ezekiel saw in a dream while he was captive near the river Khabur in northern Mesopotamia [present-day Iraq]. Ezekiel states that he saw "the likeness of a throne, and upon it was the likeness as the appearance of a man." Although Ezekiel [1:28] clearly states that "this was the appearance of the likeness of the glory of the Lord," the Jewish Haggadah holds that this "appearance of man" was that of Jacob, the father of the Twelve Tribes of Israel. From this episode related by Goldziher, we can see how striking the analogy is between the Jewish and Shiite concepts of images. Both ascribe to their respective progenitors a divine preexistence proven by the inscription of their "images" on the very throne of God.

In Iran the Ghulat as well as Sufis believe that the five members of the family of the Prophet are the cause of the universe, the mystery of existence and the source of subsistence, help, and blessing. In Bektashism, the qutb is referred to as the murshid and the Murshid becomes the only way that leads to God, the ultimate reality. The qutb occupies the same position with the Sufis as the Imam does with the Shiites:

'He who has not attained the Murshid cannot know God;  
The Heart, the Soul of the Murshid derive from the  
breath of the Ultimate Reality'.

Many Sufi- Shia folklore story undermined Prophet Hood and Mohammed. A story is related that at the end of his night journey, Muhammad reached a dome made of emerald. He knocked at the door, and was asked to identify himself .When he said that he was the Prophet



Muhammad, however, no one opened the door. Muhammad was denied admission because he lacked knowledge about the dome. The Angel Gabriel appeared, however, and taught Muhammad the secrets of the dome and everything associated with it. Gabriel explained that each part of the dome signified a member of Ahl-i Haqq community, dervish who had attained knowledge of the Ultimate Reality. The dome itself signified Dede Rashwan Ali, the door signified Lal Shahbaz Qalandar....

The most striking phenomenon about the extremist Shiites is the Christian elements in their belief and rituals; those elements are noted by almost every writer who has come in contact with them. J. G. Taylor speaks of a rock that is the object of idolatrous worship by some Kizilbash in the district of Dersim (Tunceli), in the upper Euphrates valley. He also reports that some Kizilbash worship fire, the sun at its rising and setting, and the sources of rivers, practices he believes are remnants of old Armenian paganism. Taylor thus implies that the Kizilbash Kurds of Dersim are of Armenian origin; this, as shall be seen shortly, has a great bearing on the presence of Christian elements in the worship of extremist Shiite groups. Similar traces of paganism among the Kizilbash have also been observed by Grenard, who reports that they worship the sun and the moon, and subscribe to the cults of the goddesses Anahit, Artemis, Aphrodite, Astarte (Ishtar), and others. Devil worship is reported among a branch of the Ahl-i Haqq as well as among the Yezidis of northern Iraq. There is a great deal of fluidity and divergence in the religious practices of the Ghulat sects, due perhaps to the ignorance of their religious leaders, their lack of substantial body of religious literature, and the utter secrecy with which they guard their beliefs. Nevertheless, the investigation of these beliefs shows that they derive partly from heathenism, paganism, partly from Shiite Islam, and partly from Christianity. These sects are heterodox Shiites who have deviated from orthodox Islam, but the fact remains that they maintain many religious beliefs and rituals not only alien but blasphemous to orthodox Islam. Their beliefs and practices have led many writers to regard extremist Shiites as crypto-Christian or, as Grenard puts it, "Islamic Protestants" and maintained that these extremist Shiites are closer to Christianity than to Islam. The people from Trebizond and the neighboring mountains as mentioned by W. J. Hamilton as "Greek Turks" or "Turkish Greeks" and told that they profess to be Muslims and, observe such Muslim religious duties as circumcision and attending the mosque, but are secretly Christians. S. G. Wilson states that one of the beliefs of the Ahl-i Haqq of Persia is that as a god incarnate, Ali manifested himself in Christ. Therefore, Ali and Christ are identical; like Christ, Ali becomes the Redeemer. G. E. White, for many years a missionary in Turkey with many friends among the Kizilbash (whom he calls the Shia Turks), rightly states that there is much truth in their claim that "less than the thickness of an onion skin separates [them] from Christians".

Infallible and divinity qualification of anybody was unknown during the time of the prophet including himself and many decisions were undertaken by mutual consultation with companions in absence of divine instruction. Prisoners of war of first Islamic battle at Badar constituted a problem awaiting resolution because it was a new phenomenon in the history of Islam. The Prophet consulted Abu Bakr and 'Umar as to what he should do with the prisoners. Prophet accepted Abu Bakr's suggestion that he should ransom them, explaining this by saying: "They are after all our relatives, and this money would give us strength against the disbelievers,

moreover, Allah could guide them to Islam." But God reproached first and corrected the decision after, "It is not appropriate for a prophet that he should take prisoners of war for ransom until he has fought and completely won over the land. You may wish for the material gains of this world; But Allah desires the Hereafter for you" (Al Quran 8-67) and latter on ransom of prisoners of war was approved, "...afterwards either set them (prisoners) free as an act of grace, or let them ransom themselves until the war is finally over". Al Quran 47-4)

Historical Ali and Shiite mythological Ali is totally different and almost unidentifiable from each other as Historical Jesus and Christological Jesus is totally different and most of time mythological Ali and Christological Jesus is very unintelligible. Most of Persian god-king mythology is dressed in Ali and Roman mythology is dressed up in Jesus. Most of Shiite sects are virtually heterodox crypto Christian-Zoroastrian sects and Ali is dressed up with the dress code Divine Jesus and ancient Persian god-king manners. All Shiites, except the Zaydis, attributed infallibility to the Imams and consider them to be the embodiments of faith and religious precepts and the possessors of divine knowledge and the same divinity is already attributed to Jesus by Christianity as main pillar of faith.

But divinity cannot be attributed to anyone who has physical body which must decay as physical law of thermodynamics. Divinity cannot be attributed to anyone who has limited physical existence as he has a starting point so he has ending point. Divinity is only attributable to whom that is eternal who has no starting point so has no ending point. Jesus and Ali and all human beings have physical body with limited induration which is unfit to be eternal. If those sects can drop divine attribution of Jesus and Ali, they are closer to realistic rational practical world view of scientific reasoning which is real truth of orthodox Islam whose true mission is to eradicate all sorts of divine attribution to all created beings and things. Virtually half of the world population is suffering from dilemma of divinity attributed to some leading religious political members of various communities. We pray for intellectual enlightenment of the Shia-Christian religious scholars of the east and the west as well as truth seeker scholars of different religious sects scattered around the world.